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son frequently leaves his father's compound, builds one for himself and farms on his own account (provided his father has someone[1] to look after him). Farms are, therefore, owned and worked individually, the farmer being assisted by an unmarried (or adopted) son, and by his wives (in such farming work as women perform, viz. planting out the *dauro*[2] millet, plucking the *acha*[3] millet, and helping to clean the farm at the beginning of the agricultural year). But brothers or cousins occupying the same compound may agree to farm together and share the harvested grain.

The principal crops grown are *dauro* and *acha* millet, the staple food crops. Guinea-corn is grown entirely for conversion into beer. *Aburu*,[4] *gwaza*,[5] yams, sweet potatoes, and ground nuts are also cultivated fairly extensively. The minor crops are cassava, coleus dysentericus, wild tomatoes, *risga*,[6] pumpkins, and the beniseed, which plays an important part in all religious rites. Every Katab woman has a farm of broad beans at the back of her hut grown on trellis work.

The Katab country is very fertile, and the absence of cotton is, therefore, surprising. For farming the Katab uses the spurred hoe common to all pagans of the Middle Zone (see photograph). The farming methods are those generally employed, and need not be described. There is the usual system of one day's co-operative work (*gaya*) every now and then on an individual's farm, the farmer providing his helpers liberally with beer. Thus there is a *gaya* for threshing the *acha*. The workers, men and women, assemble in the *acha* field during a moonlight night and set to work. The *acha* is made up into small bundles, and the men tramp out the grain by pressing the heel on the ears, the women extracting what remains by beating the bundles with sticks. *Acha* and *aburu* are much alike, but *acha*, not being so firmly rooted as *aburu*, is at harvest not cut but merely pulled out of the ground by the women. *Aburu* on the other hand is cut with a sickle (right hand), the left hand gathering up the sheaves which are bound into small bundles.

Grain is stored in a granary of the type indicated in the

[1] Usually a younger son or cousin. A younger son is not allowed to marry until his elder brothers have married.
[2] Dauro = Pulrush millet (*Pennisetum spicatum*).
[3] Acha = *Digitaria exilis*.
[4] Aburu = *Digitaria iburua*.
[5] Gwaza = *Colocasia antiquorum*.
[6] Risga = *Plectanthrus floribundus*.

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accompanying photograph. The Katab do not, like the Kare-kare, etc., in the north, bury their grain as a normal proceeding, but in bygone days if they expected to be raided they concealed their grain in decanter-shaped pits somewhat resembling the graves in which they bury their dead. These pits were dried with wood fires, and the narrow mouth was blocked with a stone which was plastered over with mud.

Apart from agriculture the Katab have few means of adding to their income. For their pottery they are dependent on their Ataka neighbours. There is no weaving or dyeing of cloth. Their baskets are woven by women from the ribs of palm branches, and the women also fashion the *oyam* or tray-shaped adornment worn on the buttocks. (It is made of palm fronds, the "stalk" being a piece of bamboo.) The waterproof capes and coverings for the women's loads are, however, woven by the men (from palm fronds). There is a certain amount of petty trade carried on by the women on their own or their husband's behalf. It takes the form of the sale of excess supplies of millet and other crops, of firewood, and of the beans which every married woman grows on her own account. With the proceeds of the sale of her beans a Katab woman usually adds to the number of her goats.

During the dry season the men engage in hunting drives with their Kaje, Chawai, and Morwa neighbours. Of big game there is none, but the smaller antelopes are still to be found. Hares, jerboa, iguana, rats, field-mice, etc., are also sought, and the Katab employ dogs to assist them in the chase. The usual rule applies that the man whose arrow first entered the animal, however slightly, is entitled to the quarry. Disputes frequently arise on this matter, but every man knows his own arrow, either by the length of the shaft, or binding, or by the fact that he had removed one of the ears of the arrow-head or had cut private marks on the shaft. Custom requires a successful hunter to hand over at once to the priest of the kindred any of the smaller game, but he receives back a larger share than anyone else; in the case of the larger game he is entitled to help himself before giving anything to the priest. It may be added that in former times the hunting battues were sometimes made the occasion for shooting a rival, especially the abductor of one's wife. There are also fishing battues, traps and nets being